



A
DIALOGUE

Between a

PROTESTANT

AND A

QUAKER.



(Price Two Pence.)

DIALOGUE

Between a

PROTESTANT



OF THE

(Price Two Shillings)

A
DIALOGUE

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PROTESTANT

AND A

QUAKER.

To which is added,

A short EXAMINATION concerning the
scandalous Custom of wearing white-
pouder'd *Perruigs* by the most Mo-
dern Divines.

By PETRUS DE LAAT.

L O N D O N:

Printed for J. Roberts in *Warwick-Lane*; Mrs. Bil-
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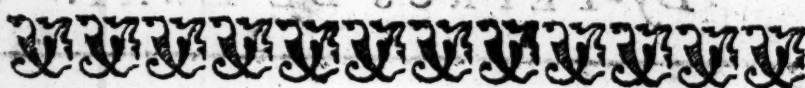
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Between a



AND A

N.B. By *Protestant* in the
Dialogue, is sometimes to be
understood the Author him-
self.



L O N D O N :

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1773

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A DIALOGUE

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PROTESTANT

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QUAKER.

PROTESTANT.

WHAT is the Reason, pray, that you have abandon'd our Congregation, and that you have erected a leparate one?

QUAKER.

This must not be strange to thee, because we find you in such a Condition, that we consider you to be no better than

a *Babel*. Therefore we are gone out of it in Time, that we may be no Partakers of its Punishment.

PROTESTANT.

Fie ! Your Expression shews and reveals by what inveterate Spirit you are guided. It is true, I will not dissemble, that it is at present but very indifferent with us. And I will say still more, *viz.* that I do not question, or those amongst us, who by their wicked Life and unchristian-like Conduct bring a Shame upon their Religion, and in so doing have induced you to a Separation from us ; I say, that I do not question, but those will receive from the Lord their deserving Punishment and dreadful Judgment. But at the same time I must tell you likewise, that you neither shall be freed in the Day of Hardship, when the Lord shall draw his vindicating Sword out of its Sheath, that Sword which shall devour the Flesh and the Blood. But, if they do not awaken, will receive their deserving Punishment ; you for your Separation and withdrawing from us, and those amongst us, who by their Behaviour are a Shame and Dishonour to the Lord Jesus and his ever-blessed

blessed Gospel. You are a true Copy of
 that People, that *Isaiah* speaks of, *Isa.*
lxv. 5. Which say, Stand by thy self, come
not near to me, for I am holier than thou:
These are a Smoke in my Nose, a Fire that
burneth all the Day. And what is said by
Daniel xi. 14. shall be evidenced by you,
viz. that those who make a Separation,
 shall fall. Therefore let the Protestants
 for the most Part be in as bad a Condi-
 tion as they may, this will not excuse you.
 What do you think, if a Mother, having
 a godly Child, should happen to give her
 self over to a vicious and wicked Life,
 ought this Child for this Reason to leave
 its Mother's House, to live somewhere
 else in a separate Place? Or would the
 Child not do better, if it should endea-
 vour to awaken its offensive Mother to
 her Duty by its Cries, Tears and Exhor-
 tations, and so (remaining nevertheless in
 the mean while in her House) to expect
 the Time with Patience, if perhaps its
 Mother might be converted to a better
 manner of Life?

QUAKER. I think the Performance of the latter
 would be more decent and convenient.

PRO-

PROTESTANT.

Well, judge now in respect to you, what is right and reasonable. If you see that many amongst us live not as they ought to do, exhort them after the Rule of the Apostle, 1 *Thes.* v. 14. but do not abandon them. Pray and cry to the Lord; *if perhaps they might be saved, and if they might recover themselves out of the Snare of the Devil, who are taken captive by him at his Will,* 2 *Tim.* ii. 26.

QUAKER.

Yes, but if we see nevertheless by Experience, that all our Prayers and Exhortations are to no Purpose, then we think it more safe to abandon them, seeing they are quite past Recovery.

PROTESTANT.

The Reason of this your Opinion is, because your Minds are not supported by Patience and Long-suffering; as also, because you do not know yourselves but very little. If you were thorow and sound Christians, you would conform yourselves to the Exhortation of the Apostle

postle *Paul*, who requireth of those that are converted, to shew all Meekness unto all Men, and that for this Reason, says he; *For we ourselves also were sometimes foolish, disobedient, deceived, serving divers Lusts and Pleasures, living in Malice and Envy, hateful and hating one another, Tit. iii. 2, 3. And again, 2 Tim. iv. 2. Exhort with all Long-suffering.* Which is far from abandoning them, or from separating themselves. But at the best, you seem to me a hot spirited People; that seeing that our Church was so far corrupted, took an inconsiderate Resolution to separate you from the same, without having tryed before the necessary Means of using Meekness, Patience, and Long-suffering towards those that lead a disorderly and offensive Life amongst us.

QUAKER.

Thou speakest now in another Tongue, than thou didst some Years ago, when thou wast no stranger to us.

PROTESTANT.

Well, I give Praise and Honour only to the Lord for it, who has shew'd
me

me the Danger of your Religion, and who has delivered me by his infinite Goodness, out of the dangerous Snares of *Quakerism*, as also out of more others. It is true, there are still some who would fain reckon me yet amongst your People. But this cometh forth only out of Ignorance, or out of Malice: For it is publicly known, that I do not go to your Meetings, but on the contrary, that I frequent the Congregations of the Reformed: I do not approve likewise, that you make it a Scruple to take off your Hat, much less can I give my Approbation, that you have the Boldness to suffer a Woman to preach in your Meetings, quite contrary to the Command of the Apostle, 1 Cor. xiv. 34, 35. Indeed if a Body knew nothing else of your Opinions than this, only this would be sufficient to create in him a just Aversion against your Religion: I will not speak now of a great many other erroneous Positions, which you are big with, and where I willingly confess to have no Communication with; so that I make bold to say, those who suspect me of *Quakerism*, do not know wherein your Religion consisteth, nor consider that you and we in
our

our Practise differ so far as Night from Day.

QUAKER.

As for that, if some reckon thee to be of our People, I say they mistake mightily; and each Man of Sense, who sees only a *Treatise* which thou hast given out lately, for this Purpose, to instigate the Protestant Powers to make War against *Papism* for the Affairs of *Thorn*, may easily conclude, that thou art not of the same Opinion with us.

PROTESTANT.

This you have well observ'd, because those of your Perswasion will be no Soldiers, having an Horror against all corporal Wars; for you boast and speak so much of Christian Love and Charity, (notwithstanding you shew nothing less than this in our Respect) that you think the Noise of Arms, and the thundering of the Guns, a Sound too harsh and rude as to be heard by Christian Ears; so that it is evident, that we do not agree together, because I have endeavour'd by a few Paper Bullets, to instigate the Prote-

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stant

stant Princes, not to spare their iron Bullets against the Towers of *Babylon*.

At last (to make an End of this Discourse) I do not doubt, but there are several amongst you, who went over to you in their Simplicity; and as such deserve Pity and Compassion, my hearty Wishes and Hopes are, that they may be brought one Time or other to Rights again, and that they may see with me the Danger of your Religion. For as the most Part of you, they are of such a Temper, that Application may be made of that which *Solomon* says, *Prov. xxvi. 12. Seest thou a Man wise in his own Conceit? there is more Hope of a Fool than of him.* And as for the Conversing with Men, I would rather have to deal with profane and open Sinners, than with a great many amongst you. For this Generation is not yet eradicated, where our Saviour speaks of, *Matth. ix. 12. They that be whole need not a Physician, but they that are sick.*

A short



*A short EXAMINATION concerning
the scandalous Custom of wearing
white-pouder'd Perriwigs by our
modern Divines.*



OW strange soever it may seem to a great many, that I oppose this worldly Practice of wearing white-pouder'd Perriwigs; nevertheless I am sure, that this, as a Collusion with the World, at the one Day will be found of no small Moment. If our Divines were guided, the most Part of them, by the Spirit of *Paul*, and if they were inflamed by the same Zeal for the Safety and Conversion of the Souls of Men, as this holy Apostle was, they would certainly abandon and abstain from the scandalous Practice of white-pouder'd Perriwigs. I will produce only one certain Place out of the Holy Scripture, which

I think is so strong and irresistible, that it dispels all Clouds of Exceptions, which might be gather'd in the Defence of the said Custom, at once. This remarkable Place now is found, 1 Cor. viii. 13. where the Apostle says, *If Meat make my Brother to offend, I will eat no Flesh while the World standeth, lest I make my Brother to offend.* Now it is unquestionable and publick, that some are offended and displeased at the wearing of white-pouder'd Perriwigs. Therefore let us consider and examine the common Exceptions in Defence of the said Custom, if they are able to withstand.

In the first Place, One may say, it is only Pharisees and Hypocrites that are offended at it. I answer, there may be some amongst them, who may be guilty even of greater and more palpable Faults, which we do not deny; those will have to answer for themselves. But to reckon all those who disapprove the Practice of white-pouder'd Perriwigs in our Divines, in the Number of Hypocrites, such a Judgment I would not give for the World. Wherefore to make a Conclusion, if some might be offended, who justly may be reckon'd amongst our Brethren in Christ, we ought, like the Apostle in the Case of eating

eating Flesh, to abstain rather from wearing white-powder'd Perriwigs, and to chuse such a Kind of Perriwigs, which are not subject to a Scandal.

If you say, *Secondly*, That it is only a Scandal taken, to be offended at the said Perriwigs, I answer, that the Apostle in the Case of the Meat, might have helped himself with the same Excuse, and this with much more Reason than our powder'd Ministers: For to be offended at the Eating of such or other Kind of Meat, was really a Scandal taken, which I dare not say, as for yet, of the white-powder'd Perriwigs. But what does the Apostle, even in this Case of a Scandal taken? The holy Man seeing that to eat Meat was but an *Adiaphorum*, or indifferent Thing, would nevertheless rather abstain from it, than by taking his Liberty, offend the weak Brother. Therefore to conclude, if you will follow the Apostle, you ought much rather to leave off the Wearing of those Perriwigs, except that you can demonstrate and prove, that to wear white-powder'd Perriwigs, is a needful and necessary Thing.

Thirdly, It might be objected, that the Matter is but a trifle, and of no consequence. I answer shortly, so much the more

more and easier you may abstain from it. For if you will not put off such inconsiderable Trifles, as you call it, what is to be expected of you in Things of greater Weight and Moment? I question very much, if a great many Ministers, who perhaps find a great liking by eating Meat, should have had Courage and Resolution enough, as to leave off eating Meat for ever, if they had been in the same Case with *Paul*. For we find by common Experience, that a Man will sooner abstain from what is for Cloathing, than from what is for Food and Subsistence.

I would not have any Body mistake me, as if I, opposing thus the white Dirt of the *Perriwigs*, was too much and only for the outward Appearance, and as if all was well, if this was only Remedy'd. No, no, I am not so strange. If other Circumstances do not agree, I think no Body to be presently a good Christian, if he appears only modest and decent in his Garb and Cloaths. For what sort of People shines more in outward Modesty and Gravity, than the *Quakers*? And nevertheless I am not so foolish, that I should think them even for this Reason to be sound and good Christians. No, no, the outward

outward Appearance (which however is also required in every good Christian) is in Point of Religion not worth a Farthing, if it is not accompanied with a sound Christian-like Practice, and with good and Orthodox Opinions. But (to come to our Purpose again) I will say this, that the inward Man must be shewed by the outward Appearance; therefore the inward Humbleness of the Soul must not be denied nor defiled by the outward worldly Garb.

I am sorry, and it creates Sadness in me, that even some amongst the best Divines appear in white powder'd *Perruwig*s, and so in this Respect (as well as in many others) are drawn away by the Current of the World, whereof however they have to expect no Comfort in the Day of Hardship and Persecution, which seems at present to draw near with fierce Passes. For then you will have no Comfort, nor undisturb'd Conscience, if you have not endeavoured effectually to take away all Offences, as well in this as in a great many other Things, wherein you follow the Fashion of the World but too much. For the Case, to offend a Brother, in a Trifle which easily can be removed, is something

thing worth our most serious Considerations.

If I would at last make Application of the place, 1 Cor. viii. 13. upon the Modern Forms of Prayer and Holy-Days, I should have several Things to say. But this belonging to an other Opportunity, I will end and finish in this Place.

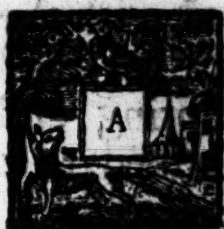
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APPENDIX.



S that Place, 1 Cor. viii. 13. which now we have spoken of, in our Judgment, is a very strong Hammer, to throw down the worldly Use of white-pouder'd *Perriwigs*, at once; so there is likewise another place, out of which by Reason of an evident Consequence, might be drawn a very good Argument, that the wearing of the white-pouder'd *Perriwigs* ought to be put off. The Place is to be found in 1 Cor. x. 23. and runs thus: *All Things are lawful for me, but all Things are not expedient: All Things are lawful for me, but all Things edify not.* Whence it is evident, that some Things, though lawful, yet not always prove expedient, nor are edifying. Now he must be accounted altogether blind, which would Defend, that the
C wearing

wearing of white-pouder'd *Periwigs* tends to edify his Neighbour, seeing there is not to be found any Gravity, nor Modesty, of which Virtues yet a Minister ought to be an Example.

If we well consider, whence it is, that this Use of wearing white-pouder'd *Periwigs* at present had prevailed with the most part of our Ministers, we shall easily find out, that the Spring and Source thereof, is to be ascribed to a detestable hankering after the World.

Alas ! When shall the Simplicity and Humbleness of the first Christians, which they did prove also by their outward Garb and Cloathing, not only be praised with Words, but by the very Act exercised ? May the Lord by his infinite Goodness and Grace, haste those Times, in which Iniquity shall wax cold, and Love abound ; that I may here invert the Words of our Saviour, *Matth. xxiv. 12.* And indeed when Love shall sway the Scepter, the Scandal will not be able to stand before her Face, but must depart and take its Flight.

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F I N I S.